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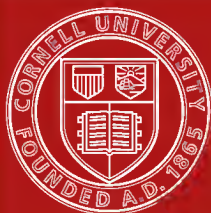
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A Rural Survey in Missouri



MADE BY THE
DEPARTMENT OF CHURCH AND COUNTRY LIFE
OF THE
BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH
IN THE U. S. A.

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THE LAND IS HOLY

A Missouri Survey

The Board of Home Missions of the Presbyterian Church in the United States of America has been ministering to country parishes for more than a century. It has sought farmers through forests and across deserts. It has built innumerable little white churches on the country crossroads for him to worship in. It has baptized his children, taught them, married them and buried them. It has striven to save his soul—striven earnestly and valiantly, sometimes heroically. But never until within this year has it made a thorough, official and scientific study of the country community it has attempted to serve. It has done everything in its power to pave the farmer's road to the Celestial City, but it has paid little attention to his road to the nearest village. It has given great sums to alleviate poverty, but given little thought to the causes that make for poverty—the American system of farm tenantry, the robbing of the soil of its fertility and stripping the hillside of its trees. It has pictured the beauties of heavenly mansions and taken no account of the buildings in which men and women must spend their lives here and now. It has been a faithful steward in caring for the Elysian fields, but it has allowed the riches of blue grass and corn and wheat fields to be squandered with prodigal hand. It has made a glorious and untiring fight to teach the children God's word in the Bible, but it has left God's word in the rivers and hills, the grass and the trees without prophet, witness or defender. Hereafter it is going to know something about the communities it attempts to serve—of what stuff they are made, what their needs and their aspirations. It will take an interest in the everyday affairs of the farmer—his crops and stock, his buildings and machinery, his roads and school, his lodge and recreation. The spires of the little crossroad church will still point to the skies, but its footstone will lie on the commonplace work of the day. It will "preach the worth of the native earth," and it will look upon American land as holy land to be guarded as a sacred trust from the Almighty for His children of future generations.

METHOD

The survey of Adair, Sullivan and Knox counties, situated in northeast Missouri, is one of the first attempts by any church at a detailed scientific study of a rural community. It has covered three counties—Adair, Sullivan and Knox—a total area of 1,719 square miles. The total popu-

MAP OF MISSOURI

SHOWING COUNTIES SURVEYED

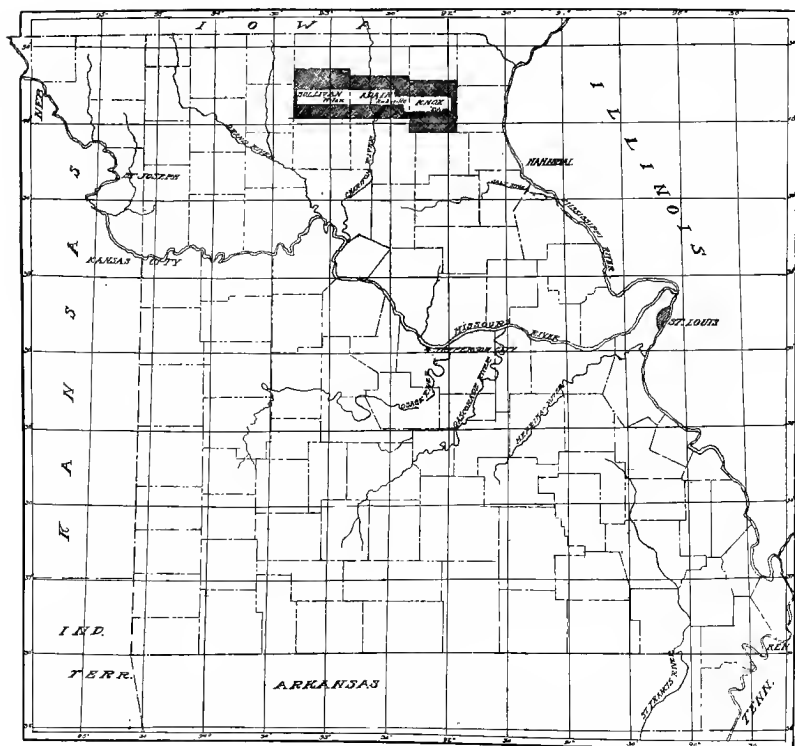


FIG. 1

lation of this territory is 53,701. The unit of the survey was the civil township, chosen because it was the division already laid out, because it was the basis of many of the Government statistics, and because it made a fairly uniform geographical unit. Thirty-five townships in all were covered. For each township the following information was sought:

1. *Its Precise Location, Area and Topography.*

2. *Its Economic Conditions*—Its natural resources, mineral and vegetable; the character of its soil, its chief products, together with all the surplus shipped out of corn, wheat, oats, hay and live stock; the size of the farm, the percentage of owners, the wages and treatment paid to agricultural laborers, the quality and care of farm machinery, the number of farmers who practise a scientific rotation of their crops, the number engaged in stock feeding, stock breeding, dairying, fruit growing and truck gardening, the number who drain the land, the number who use commercial fertilizers, the percentage of increase in value of land and its cause.

3. *The Population*—Of village and rural district, the inhabitants per square mile, the proportion of old settlers, the condition of the population, whether stationary, increasing or decreasing, and the cause; the number and nationality of the foreign born, the number of native born of foreign parents, and the number of illiterates.

4. *The Social Mind*—The number of railroads, the percentage of the population who have telephones and rural free delivery, the character and condition of the roads, the centers of informal meeting, the leaders of public thought, the economic standards prevailing, the assemblies attended by all in common, the difference in costumes, manners and amusements, the types in which a consciousness of kind can be observed, the average size of family, the total number of families, the number and kind of business corporations and firms, and the membership and average attendance of each and every lodge, secret order and club.

5. *Education*—Each school was taken up separately, and information sought regarding its material, style, condition, seating facilities, furniture, educational apparatus, heating and ventilating, lighting, water supply and toilets; the size and appearance of the ground, the attempts at beautification, the playground facilities, the value of the property, the assessed valuation of the district, the levy, the per capita expenditure, the length of session, the efficiency of the school board, the closeness of the county superintendent's supervision, the teacher's salary, qualifications and tenure; the enumeration, enrollment, average attendance, number of graduates, number going away to higher schools, number of defective children, the organization of the school, the number of twentieth-century subjects in the curriculum (elementary agriculture, manual training, domestic science, music and drawing and physical culture); the library,

the number of volumes, the value, the increment and the character of the selection; the number of entertainments a year, the other purposes for which the building is used, and the need and practicability of consolidation.

6. *Recreation and Morals*—The number and character and the percent. of the community taking part or interested in baseball games, dances, motion picture shows, pool rooms, parks, theatres, bowling, basketball, football, lecture courses, literary societies, home talent plays, indoor gymnastics, Y. M. C. A., tennis, golf, cards, picnics, entertainments, socials, fairs and Chautauquas. The moral conditions among the unmarried, the age of marriage, the moral conditions among employed men and women, the tendencies of the boys of the communities to cigarettes and criminal practices, and finally whether or not the moral tone of the community is improving or the reverse.

7. *The Religious Conditions and Activities*—Each and every church was taken up separately and studied in great detail—in fact, too great detail for the patience of those from whom the information was sought. The questions covered the membership ten years ago, five years ago, and now, male and female; number of services per month, attendance morning and evening, male and female, and the purpose, membership and attendance, male and female, of Sunday Schools, young people's societies, women's societies and men's clubs; the value of the church property, the amount of encumbrance, the salary of pastor, the church budget, the material equipment, number of rooms, condition of furniture, appearance of ground, kind of heating apparatus, and thirty questions, personal and more or less impertinent, about the minister, his family, his life insurance and his library. Then some questions about abandoned churches, the number of people in a township who attend no church, the institutions that tend to satisfy men outside the churches, the general attitude of the community toward religion, and the prevalence and cause of denominational strife.

8. *Social Welfare*—The public health, number of persons over eighty years of age, the number of insane, defective, blind, neurotic and deaf and dumb; the number of professional men, wealthy business men, tradesmen, farmers, laborers and mechanics; the distribution of wealth and the community improvements of the last five years.

9. *Maps*—For each township a map was drawn on the basis of a mile to the inch, showing churches, schools, school districts, villages, towns, stores, roads, primary and secondary, and railroads.

Just how to obtain all this information was no small problem. Some of it could be collected at the county seats, from the books of the county clerks, assessors and treasurers, from the reports of the superintendents of schools, and from bankers, grain merchants and stock buyers. But



THE BEST COUNTY CHURCH IN SULLIVAN COUNTY

by far the greater part had to be obtained on the field by personal observation and by interviews with farmers, school teachers, ministers and physicians.

The field work in the survey was completed in three months under the direction of the Department of Church and Country Life by Messrs. Anton T. Boisen and E. Fred Eastman. They worked under the immediate direction of Rev. William C. Templeton, D. D., pastor of the Presbyterian Church in Kirksville, and of Prof. Harold W. Foght, of the State Normal School at Kirksville. President John R. Kirk, of the Normal School, extended every courtesy to the field men and gave them facilities for office and desk work in the school. Printing and photographic service of the school was put freely at the disposal of the survey men, and their introduction to the three counties under survey was greatly facilitated through the friendly and generous help of the leaders and the friends of the Normal School.

Both men found the crowds at the country stores not only interesting as types of citizenship, but gold mines of information when properly approached. Much difficulty was experienced in securing data for individual organizations and institutions, because of the great lack of systematically kept records of these organizations and institutions. Not 10 per cent. of the churches could give accurate information concerning their membership five and ten years ago, while many of them (and the same is true of schools and commercial agencies) could make only estimates of their present condition.

FINDINGS

The summary of the findings of the survey may be given under the heads already described:

1. Location and Topography—As stated above, the total land area covered was 1,719 square miles, located in northeast Missouri, as shown in Fig. I.

Knox County is largely level and rolling prairie land and is the best farming county of the three. Adair contains some prairie land, but is mostly rolling and hilly and is the poorest farming land of the three. Sullivan is mostly rolling and hilly, but has a good proportion of prairie land; as farming land it is better than Adair, but not so good as Knox.

2. Economic Conditions—Table A, page 9, shows the acreage of each county and the money value of the surplus products shipped out in 1909, the latest statistics available. Only two townships, Ninevah and Morrow, in Adair County, mine coal in any quantity; the rest of the land is given up to farming and grazing:

Specialization in Farming—Corn, oats, hay, wheat, rye, tobacco and garden vegetables are the chief products in the order named. The soil is best suited for corn. By far the greater part of the grain is fed to the stock and it is from the sale of stock that about 85 per cent. of the farmers have their chief source of income. There is very little gardening or fruit growing, except for home use. The surplus quantity of dairy products shipped out looks large (Adair County, \$112,231; Sullivan County, \$112,428; Knox County, \$53,961), yet there are very few farms given over exclusively to dairying. There is no creamery in the territory surveyed. The breeding of thoroughbred stock is more common; there are fourteen farms in Knox County devoted to this purpose. The equipment of the farm varies largely with the location and size of the farms. The large farms of the prairie land, as a rule, are well equipped with good buildings and good machinery. Even here, however, the neglect of the machinery is shameful, nearly half of it being allowed to stand out the year around. The farm buildings of the hill country are not as good, as a rule, and a larger percentage of the machinery is uncared for. In one day's drive through a township of Adair County, of 53 houses passed 24 were unpainted. The rotation of crops is beginning to receive more attention than formerly, but there are still very few farmers who practise the rotation advised by the State Department of Agriculture. The small farmers and the renters practise a short rotation, leaving the ground to rest but a short time between grain crops. Little commercial fertilizer is used and only a few farms in each county have introduced tile drainage.

Tenure, Size and Value of Farms—About 85 per cent. of the farmers own the farms they operate; the remaining 15 per cent. are tenants. The

TABLE (A)
**ADAIR, SULLIVAN AND KNOX COUNTIES, MO. SUR-
 PLUS PRODUCTS, 1909. MONEY VALUE**

	ADAIR 570 Sq. Miles 367,000 Acres	SULLIVAN 656 Sq. Miles 418,000 Acres	KNOX 510 Sq. Miles 330,000 Acres
Live stock.	\$788,825	\$1,858,890	\$1,213,834
Poultry and eggs.	265,470	443,218	212,086
Apiary and cane.	707	1,372	1,036
Farm crops.	147,064	232,567	154,618
Vegetables.	28,610	13,653	12,137
Fruit.	39,260	23,663	7,686
Medicinal products.	214	131	45
Nursery products.	983	339	1,030
Wool and mohair.	26,027	38,025	23,765
Dairy products.	112,231	112,428	53,961
Forest products.	75,220	31,842	27,077
Fish and game.	5,537	1,519	5,360
Mine and quarry products.	859,501	12,220	5,772
Mill products.	11,531	8,860	4,090
Liquid products.	243	357	36
Packing-house products.	29,099	25,237	19,110
Unclassified products.	5,217	13,700	5,460
Total.	\$2,395,739	\$2,818,021	\$1,747,103

tables B and C show the percentage of the various classes of farms operated by owners and the percentage operated by tenants.

The size of the farm varies from 20 acres to 3,300 acres, the larger farms, as a rule, being in the level prairie land of Knox and Sullivan counties. The average size per farm in Knox County was about 160 acres, in Adair County about 100 acres, in Sullivan County about 147 acres. On the whole the 1910 Census statement, that farms under 100 acres are decreasing in number and those between 100 and 1,000 acres are increasing, holds good here. Land is valued at \$35 to \$1,250 an acre, but the majority of it would bring from \$50 to \$60 per acre. It is assessed at a fraction of the actual value. Fig. II shows the actual value of an average prairie farm compared with the assessed valuation.

There has been an increase of a little over 100 per cent. in the value of land in the last twelve years; the reasons for this increase are as follows: (a) The higher prices for farm products. (b) The growing scarcity of cheap lands in the far West has turned the attention of buyers toward Missouri. (c) Missouri land up to fifteen years ago had been undervalued in comparison with the neighboring States, Illinois and Iowa. This was possibly due to the fact that she had been a slave State, and to the stigma placed upon her by Jesse James and the Younger Brothers and expressed

TABLE (B)

HOW THE LAND IS HELD. BASED ON 499 FARMS IN SULLIVAN COUNTY, MO. PRAIRIE TYPE—414 FARMS

OPERATED BY OWNER

Acres per Farm	Number	Per Cent. of Total Number	Acreage	Per Cent. of Total Acreage	Average Size
1- 40	32	7.7	1,205	1.9	37
40- 80	85	20.5	6,505	10.0	765
80-160	121	29.2	15,528	23.7	128
160-240	64	15.6	13,286	20.3	207
-240	50	12.0	21,486	33.0	430
	352	85.0	58,010	.. . . .	.....

OPERATED BY TENANT

Acres per Farm	Number	Per Cent. of Total Number	Acreage	Per Cent. of Total Acreage	Average Size
1- 40	10	2.4	314	.4	31
40- 80	16	3.8	1,133	1.8	71
80-160	21	5.0	2,937	4.5	139
160-240	10	2.4	1,880	2.8	188
-240	5	1.2	2,080	3.1	416
	62	14.8	8,344	.....	.....

in such phrases as "poor old Missouri." (d) Cheaper rates of interest. (e) The generally low rate of taxation throughout the rural districts as compared with neighboring States. (f) In Knox County the railroad debt has been paid off.

The increased value of land has had some important effects, as follows: (a) It has increased the wealth of the community. (b) It has increased the rental. (c) Many small farmers have sold their farms and moved to cheaper lands in the West, thus making: (d) A decrease of resident owners, and (e) an increase in the size of farms, as the small farm was usually absorbed by a larger one. (f) Land today will not bring a 6 per cent. rental. A \$10,000 farm rents for \$350 to \$450.

Agricultural Laborers—Agricultural laborers receive from \$20 to \$30 and "keep" per month. The great majority of them are the neighbors and the owners of the small farms who help for a few days in the busy seasons of the year. They are always treated as equals; in fact, the difficulty in securing them is so great that they are frequently shown considerable deference.

3. **Population**—As stated above, the population of these three counties

TABLE [C]

BRUSHLAND TYPE—85 FARMS

OPERATED BY OWNER

Acres per Farm	Number	Per Cent. of Total Number	Acreage	Per Cent. of Total Acreage	Average Size
- 40	13	15.3	466	.05	36
40- 80	24	28.2	1,746	.19	73
80-160	23	27.0	3,027	.33	131
160-240	6	7.0	1,200	.13	200
-240	3	3.5	1,070	.11	357
	69	81.0	7,509	.....	.....

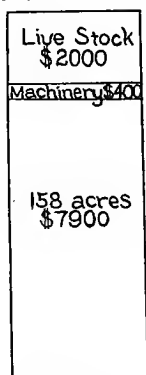
OPERATED BY TENANT

Acres per Farm	Number	Per Cent. of Total Number	Acreage	Per Cent. of Total Acreage	Average Size
- 40	5	5.8	168	.01	34
40- 80	4	4.7	296	.03	74
80-160	4	4.7	519	.05	130
160-240	3	3.5	564	.05	188
-240	.....	.....	.....	.....	.....
	16	18.7	1,547	.....	.....

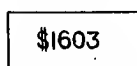
is 53,701. Of this number 35,495 live in the country, 5,551 live in 23 villages under 750 population, and the remaining 12,655 live in towns of over 750 population. Throughout this report, where towns and villages are mentioned, the same standard will prevail—anything under 750 being called a village and anything over that a town. There are 20.5 inhabitants per square mile in the rural district. As a rule, the towns have been increasing during the last ten years, but the population of the rural districts has been decreasing at an alarming rate. The increase in the towns has not kept pace with the decrease in the country. In spite of the town increase the total population of these three counties is 1,788 less than it was ten years ago. There are at least six reasons for this: (a) Smaller families. (b) The increased use of farm machinery has lessened the need of farm hands. One man can now do what once required two or three. (c) The increased value of land has induced some farmers (as a rule the owners of the small farm) to sell out and go to cheaper lands in the West. (d) The younger generation has been moving out to seek greater opportunities in towns and in the cheaper lands of the West. (e) Many well-to-do farmers have been moving to town to seek better social environment and educational facilities. (f) The retiring farmers have been moving to town.

CAN THEY AFFORD IT?

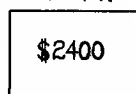
WHAT THE AVERAGE FARM—
IS REALLY WORTH.



WAS ASSESSED AT



IN 1910



IN 1911

WHAT THE AVERAGE COUNTRY FAMILY SPENDS—

\$771.00 **ON ITSELF**

\$13.72 **ON ITS SCHOOL.**

\$6.00 **ON ITS ROADS.**

\$3.18 **ON ITS CHURCH.**

(370 families in Sullivan County, Missouri)

FIG. II



WHERE FARMING IS MATURE

Of the present population about 90 per cent. of the families are old settlers—that is, have resided fifteen years or more. Of these a small proportion are foreign born, coming from Ireland or Germany some twenty-five years ago. The newcomers are (a) the Italian and Hungarian miners who have come since the opening of the mines in Adair County, and (b) American farmers from Illinois, Indiana, Ohio and Kentucky. No language except English is spoken in business intercourse. Probably 2 per cent. of the whites cannot read or write.

4. **Social Mind**—*Means of Communication*—Six railroads touch some part of these three counties—the Wabash, Omaha and Kansas City, the Quincy, Illinois and Kansas City, the Santa Fe, the Iowa and St. Louis, the Chicago, Burlington and Quincy, and the Chicago, Milwaukee and St. Paul. The local service on these roads is miserable, the usual schedule being two slow trains each way per day. There are no trolleys or interurbans. Practically all of the farmers have rural free delivery, and about 83 per cent. of them have telephones. The latter have had an important effect on the social life of the people; they have greatly decreased the number of visits and calls between houses and have made obsolete the good old custom of farmers' wives of taking their children and their sewing and spending a day with some neighbor. Moreover, by the present party-line system they have developed an unseemly interest in other people's business. When the 'phone bell rings along a party line it is a safe assumption that there will be an ear at almost every receiver along the line. On the other hand, by making communication possible at any time of day they have brought the farmers much nearer each

other and help to do away with the isolation toward which farm life seems to tend.

The Roads—It is difficult to describe the roads of this territory in proper English. There is not a mile or an inch of gravel or macadam road in the length and breadth of these three counties. All are of dirt. They are laid out after a fashion contrary to all human convenience—along section lines and with entire disregard for the contour of the land. To be sure, there is here and there a ridge road (glorious exception), but as a rule the great majority of the roads cling to the section line with a death grip. It is an absolute impossibility to travel, as these survey men did, over nearly 1,000 miles of such roads, sliding down one hill and stalling on the next, enduring breakdowns of bicycles and buggies, and come to the end of the summer with unruffled tempers. In winter there are sometimes weeks at a time when they are impassable. At such times the Good Roads Movement is popular. But in the summer, when it is possible to drive over them at a speed of three and a half or four miles an hour, the Good Roads Movement is forgotten. Aggravating the situation are the culverts, which are in wretched condition, and in many cases positively dangerous. The county officers—surveyors and engineers—are not to be blamed for this state of affairs. These men are doing the



WHERE THE ROAD SYSTEM BREAKS DOWN



THE WAY OF SALVATION

best they can with the means they have. The checkerboard plan on which the roads are laid out must be charged to an earlier generation. The present condition of neglect must be charged in part to the lack of adequate government provision for the upkeep of roads, to the present system of supervision by which it is said that \$70 out of every hundred is paid for salaries of surveyors, engineers and supervisors, and only \$30 left for actual improvement, and most of all to the lack of popular sentiment strong enough to fight for anything better.

Centers of Informal Meeting—Which, being interpreted, means where people meet to exchange greetings, ideas and gossip. The country stores, the streets, restaurants, pool rooms and speak-easies of the villages and towns, and occasionally the lodge halls, furnish such centers during the week. On Sundays it is the custom for those at the church services to remain after the benediction and chat informally for a few minutes in the church building or upon the grounds. This is the meeting place, too, of the young men and young women, who pair off at the close of the service, and, getting into their buggies, race each other home—when the roads permit. For the children there is no place to meet except the school ground, and this for but a few minutes a day, for only 160 days out of the year. For the Italian and Hungarian miners there is no place of meeting but their labor union halls, which are open but one or two nights out of a week.

The Economic Standards of the Community—The main population divisions are three: the American whites, the Italians and Hungarians



THE SOCIAL CENTER

and the colored people. Among the American whites, including, of course, the naturalized Germans and Irish, there is little difference in dress, manner or customs. A splendid democratic spirit prevails in these things, although there are, of course, numerous small cliques. These cliques are rather interesting from the fact that they seem to be incipient class divisions. The standard in the town seems to be one of dress, tastes and general congeniality, and comparatively free from wealth status. The cliques in the country, on the other hand, seem to be based more upon a wealth standard, the young men of wealthy families who have good horses and rigs (sometimes automobiles) seldom cliquing with the young men who cannot afford these. The Italians and Hungarians keep to themselves and are exclusive and clannish. The colored people, of which there are but few and these confined almost entirely to towns, have an economic standard of their own, but they form such a small proportion of the population that only their religious organizations and schools were studied.

Lodge and Secret Fraternal Organizations—Table D, page 17, shows the lodge membership in Knox and Sullivan counties. The table shows a total lodge membership of 53.5 per cent. of the adult male population of Knox County, and 50 per cent. of the adult male population of Sullivan

County. These figures, however, are no index of the part the lodge plays in the social life of the men, nor of the men's desire for fellowship and social intercourse. For the table also shows that those lodges which make much of the insurance benefit are by far the strongest and that the average attendance per meeting of the lodge, despite the fact that many of them meet but once a month, is but 32 per cent. of the membership in Knox County, and 29 per cent. of the membership in Sullivan County.

Fig. III shows what the lodges are doing for the poor man. Taking the size of a man's farm as a criterion of wealth, it shows that but a small per cent. of the owners of farms under 100 acres are lodge members, the percentage increasing with the amount of wealth. Whatever the cause of this, whether it be that the owners of the small farms do not want to belong to lodges, or cannot afford it, or that the lodges make no effort to secure them, the fact remains that the lodge is not reaching the poor man. It is not even reaching him as much as the church (which is wofully little), as a comparison of the two sides of the diagram will show:

5. Education—In these three counties there are 232 rural schools, 23 village schools and 22 town schools. Nearly 150 of these schools were visited by the survey men. Two hundred and thirty-one of the rural schools are frame; one is of cement block. The rural schools are all one-room schools; there is not a single consolidated school in the three counties. The village schools have from one to four rooms each. The town schools have eight to ten rooms.

TABLE [D]

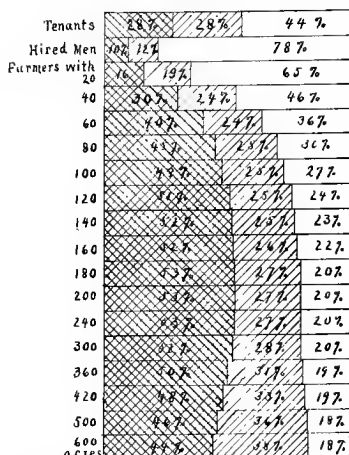
LODGE MEMBERSHIP

	KNOX		SULLIVAN	
	Membership	Attendance	Membership	Attendance
M. W. of A.	867	221	711	165
I. O. O. F.	293	104	1,016	250
Masons.	354	137	548	122
Yeomen.	325	107	230	57
K. of C.	151	47	...	...
K. of P.	60	15	120	25
Catholic Knights.	24	14	...	...
M. B. A.	...	...	85	...
Rebeccas.	...	...	218	87
R. N.	75	26	20	15
E. S.	...	...	157	50
P. S.	15	6	40	20
Catholic Ladies.	22	9	...	...

HOW THE POOR MAN FARES.

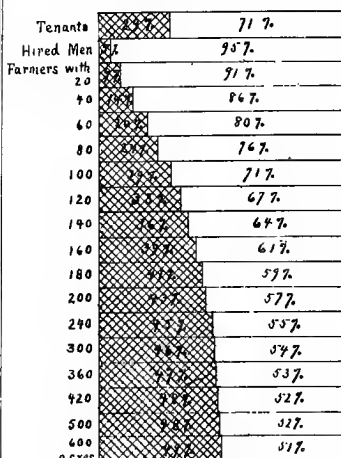
451 Country Families in Sullivan Co., Mo.

WHAT THE CHURCH IS DOING FOR HIM AND HIS FAMILY.



Attending half the time or more
 Attending occasionally
 Attending none

WHAT THE LODGE IS DOING FOR HIM.



Belonging to a Lodge
 Not belonging to any Lodge

A.T. Brown

FIG. 111

Adair County has six one-room school buildings, built on model plans, *i.e.*, after the diagram of the model rural school on the campus of the State Normal School at Kirksville. Knox County has one such building. Sullivan County has a few rural schools that approximate the model plans. The buildings in Knox County are generally in good condition as far as paint and repairs are concerned. The buildings in Adair and Sullivan counties are in fair condition in these respects.

An interesting feature about some of the rural schools is that they are placed in the exact geographical center of the school district, irrespective of the roads. The worst school in this respect is probably McCauley, in Knox County. It is over a quarter of a mile from the nearest road, in a creek bottom, and in the middle of a large pasture field which is sometimes flooded in winter; the building is in a wretched condition—much weather boarding torn off, without paint, old-fashioned, home-made furniture, unpapered and generally dilapidated. It is in a district where there are many Catholics, who send their children to a parochial school. While this is the worst building in the three counties, there are others almost as bad in Adair and Sullivan counties.

A few of the schools still have home-made furniture. Very few have

slate blackboards and not one has an indoor toilet. All except the model schools have cross lighting. A few have patent ventilating systems in connection with jacketed stoves. A few of the schools are without water supply and over 75 per cent. of them have as their only water supply unfiltered cisterns. The grounds vary from one-quarter to one and a half acres, averaging about three-quarters of an acre. The playgrounds are usually unsuitable, as they were donated for school purpose because they were not good for farming purposes. Not a single flower bed was found in any rural school. There is no playground apparatus.

The value of the school buildings varies from \$100, in a case like that of the McCauley School, to \$1,400 for the model school, averaging about \$750. The average levy in cents per hundred dollars in Knox County is \$0.51, in Adair \$0.59, in Sullivan \$0.54. The teachers receive from \$23 to \$55 per month in the country schools and as high as \$125 in town schools, but the average teacher's salary is less than \$40 per month. One of the worst features of the schools is the divided term, with a new teacher at greatly reduced salary for the spring term. The evils of such a system are obvious—one teacher has barely got acquainted with her students and secured good discipline when she must give up her school to a new



WHERE AMBITION LAGS



RECESS

teacher who has the whole thing to do over. Missouri is one of the few States in the Union to retain this custom. The average length of session is a little less than eight months. The teacher's average tenure in a district is a little less than one year. Her preparation as a rule consists in a common-school education (or parochial school), coupled with one or two years at high school or normal.

The enumeration, enrollment and attendance for the three counties are as follows:

TABLE [E]

	KNOX	ADAIR	SULLIVAN
Enumeration.....	3,581	6,394	5,889
Enrollment.....	2,865	5,109	5,090
Attendance.....	67%	71%	68%

This means that there are 15,864 children between six and twenty years of age, and only 13,064 enrolled in the public schools. The parochial school in Edina, county seat of Knox County, enrolls about 250. With the exception of a County Bread Club and a County Corn Club in Adair County, the schools, both rural and town, are without organization among the students. Nearly 90 per cent. of the schools have libraries of about 40 volumes each.

Next to the physical condition of the schools the greatest charge against them is that their curricula prepare the children for town life rather than for farm life. Until the recent introduction of elementary

agriculture into the school curriculum there has been nothing to teach the farm boy about the life and growth of the things he works with and handles every day—corn, wheat, oats, hay and garden vegetables. No course to teach him that agriculture is as great a calling as any other and to make him see the deeper significance of farming and its economic place at the head of all the professions. Nothing to teach him how to make his father's farm more productive.

■ With the schools as with the roads, the deficiencies lie not in the county superintendents, but in the lack of public sentiment to fight for anything better. To quote from Superintendent Sipple, of Adair County, the need is for an "intensive study by *all* of the rural-school problem. We need little legislation but much consecration. We need little more 'machinery,' but the ability to get the most out of that which we have. We need more people thinking, talking and acting for good schools."

6. Recreation and Morals—The recreation facilities in the rural districts are sadly deficient. The average township affords a little Sunday baseball at some village, an occasional dance at some home or in a hall, three or four picnics a summer, two or three ice-cream socials given by the churches, one pool room and one or two school entertainments a year. These are the only recreations offered to 150 families in a given year. The recreations provided by the church, the school and the lodge are provided not for the sake of the community so much as for filling their own treasuries. Nowhere throughout the country districts is there to be found any organization which considers itself obligated to offer clean, wholesome recreation for young people or old.

The individual morality of these three counties is unusually good. It is all Prohibition territory (although there are many speak-easies). There are very few employed women and the employed men are usually the neighbors and the owners of the small farms. The average age at which a girl in the rural district marries is 19. In many ways it is ideal. There is a universal belief in work; practically no loafing or vagrancy. One township has not had a constable for seven years. The constable of another township is 86 years old. Practically the entire population live in homes—typical American homes—and 85 per cent. of the homes are owned by those who live in them. Only 15 per cent. are tenants. A spirit of democracy prevails.

7. The Church—Membership and Distribution—Let the figures speak for themselves. In these three counties there are 180 Protestant churches, 159 of them being used at least occasionally, and 21 of them totally abandoned. The ones that are still more or less active are distributed as follows: eighty-three in the country district, 56 in the villages and 20 in the towns. The total membership of the 83 country churches is 4,362, or an average of 53 members to a church. The

total membership of the 56 village churches is 3,976, or an average of 71 members to a church. The total membership of the 20 town churches is 4,217, or an average of 210 members to a church. The total membership for the 151 more or less active Protestant churches is 12,555. This means that 23 per cent. of the total population of the three counties is in the Protestant membership.

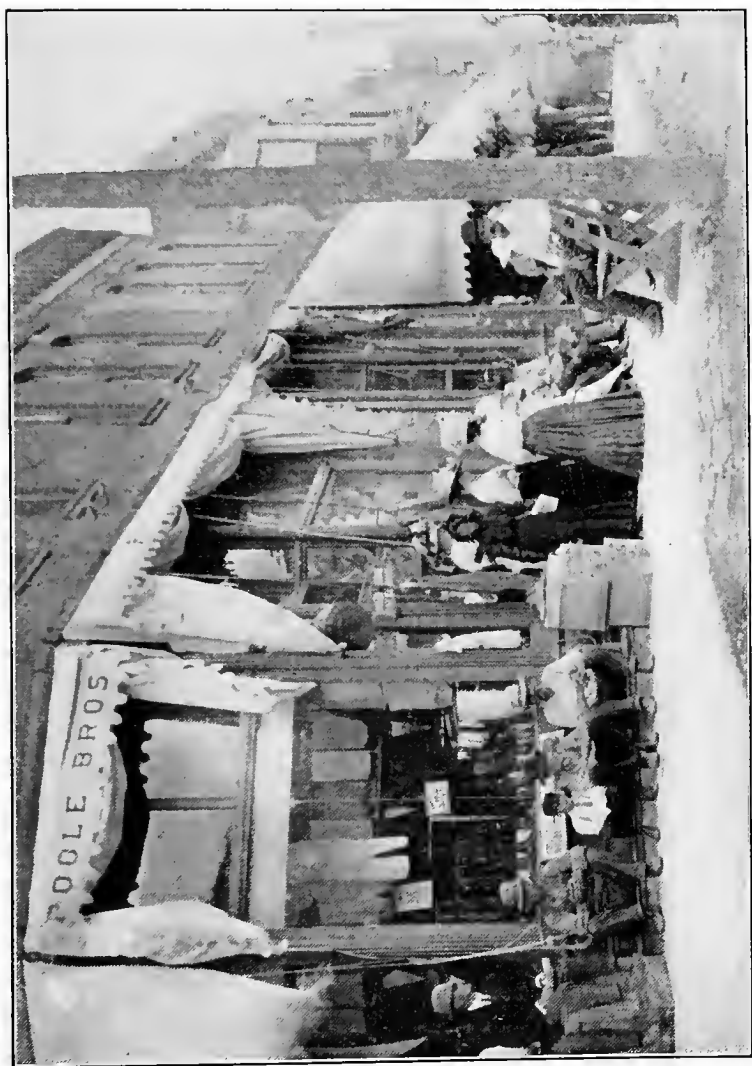
There are five Catholic churches, three of them in towns and two in villages, besides four or five little country Catholic churches which are affiliated with the larger churches, and whose members all belong to and attend the larger churches. The total membership is 2,925, distributed as follows: 1,509 in St. Joseph's Church in Edina, 495 in the church of Baring village (Knox County), 225 in the church at Kirksville town, Adair County, 575 in the church in Adair village, Adair County, and 126 in the church at Milan town, Sullivan County. This means that 5.6 per cent. of the total population are Catholics. (A comparison of this percentage to the percentage of Protestants would not be just, however, because Catholics count as members all who belong to a family the parents of which are members of the church). This leaves a balance of 71 per cent. of the population that belongs to no church.

A study of 609 families of farmers in Sullivan County show that 42 per cent. of the farmers' families attend regularly, 28 per cent. attend occasionally and 30 per cent. attend not at all. This is probably a fair average for the rural districts of the three counties. Fig. III shows how the poor man attends as compared with the wealthier man. Taking the size of farms as a criterion of wealth, it shows that the owners of the small farm attend church the least, and that church attendance seems to increase with the size of the farm. Here, again, as in the case of the lodges, whatever the cause of this—whether it be that the poor man does not want to go to church, or that he feels that the church has no message for him, or that the church makes no effort to get him—the fact remains that the church is not reaching the poor man.

Prayer Meetings—A few of the town and village churches hold prayer meetings. The country churches do not hold them.

Young People's Societies—Of the 83 country churches only 7 have young people's societies. The average membership to a society is 19. Of the 56 village churches 5 have young people's societies and their average membership is 15. Of the 20 town churches, 7 have young people's societies, with an average membership of 11. The chief aim of these societies seems to be to keep from dying out.

Sunday Schools—95 per cent. of the churches have Sunday Schools. The country churches have an average Sunday School membership of 4 teachers, 16 adults, 19 young people, 18 children, making a total of 57. The average attendance is about two-thirds of this number. The village



IN TOWN FOR THE HALF-HOLIDAY

churches have an average Sunday School membership of 6 teachers, 16 adults, 18 young people and 26 children, making a total of 66. The average attendance is about two-thirds of this number. The town Sunday Schools have an average of 8 teachers, 29 adults, 34 young people and 31 children, making a total of 102 members. The average attendance is about 60 per cent. of the membership. This means that about 9,500, or about 18 per cent. of the total population, are in the Protestant Sunday Schools. The international ungraded lessons are used almost exclusively. In less than half a dozen of the whole 159 more or less active Protestant churches is there anything like a teachers' training class. About 41 per cent. of the young people and adults are males.

Societies and Clubs—There is not a single men's club among the 159 more or less active Protestant churches. There are eight small junior organizations, including one group of Boy Scouts, but they are all in the towns. In the towns and villages are the women's societies, about 40 in number. In the 83 country churches there are but six or seven women's societies.

Every Catholic church in this territory has at least one men's club, one women's club and one junior organization.

The Church Property and Annual Expenses—The little country churches vary in value from \$500 to \$3,000, averaging about \$1,200. They are practically without encumbrance. They usually have one room and are equipped with pulpit, organ, stove, oil lamps and uncushioned seats. In several of them the spades and shovels for grave-digging purposes are to be seen in the corner. In two of them were found signs reading "Don't Spit on the Floor." The appearance of the grounds of the country churches varies greatly in the different churches. Some grounds, for example the Baptist Church of Colony Township, Knox County, are shaded and beautifully kept. Others are unfenced, unsodded, unshaded and uncared for. It is very rare that an outbuilding is found. The village and town churches are usually without grounds.

The total amount spent for Protestant churches in one year in these three counties is \$50,500, which means a per capita cost of \$4.08 per church member, or 90 cents per capita of the population.

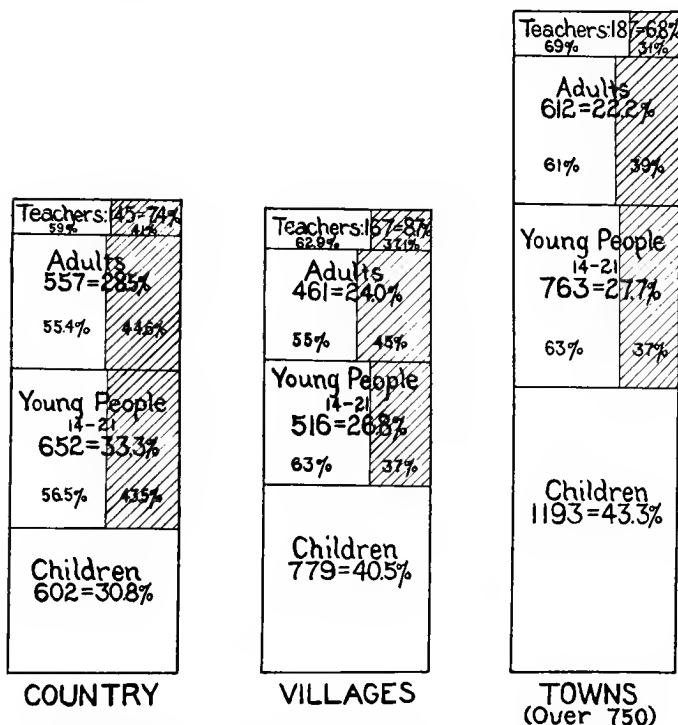
The average country church budget runs like this: "For minister's salary, \$115; for all other expenses, including Sunday School, repairs, incidentals and benevolences, \$31." Fig. X shows how \$1 of the church's money is spent. It is based on the reports of 47 M. E. and M. E. S. churches. These churches were used for two reasons: first, because they are representative; and, second, because their reports are more systematically kept and printed in more available form than the reports of the other churches.

If missions and church boards be counted as parts of the church

WHO ARE IN THE SUNDAY SCHOOLS.

83 Sunday Schools in Knox, Adair and Sullivan Counties, Mo.

MEMBERSHIP IN—



 = Males over 14.
 = Females and children under 14.

FIG. IV



AFTER THE MORNING SERVICE

organization 99 cents of every dollar the church receives is spent in keeping up its own organization, and the remaining 1 cent is used for benevolence and altruistic work. Is there justification for the charge against the church that it is doing nothing but holding meetings and taking collections?

Ministers—92 per cent. of the country churches, as shown by Fig. XII, have ministers on quarter or less than quarter time; 8 per cent. have ministers on half time. Not a single country church is supporting a minister on full time. Of the village churches 77 per cent. have ministers on quarter time, 21 per cent. on half time and but 2 per cent. on full time. Even in the town churches 15 per cent. of the ministers are on quarter time, 50 per cent. on half time and but 35 per cent. on full time. This means that 92 per cent. of the country churches, 77 per cent. of the village churches and 15 per cent. of the town churches have “three-hour-a-month ministers”—that is, ministers who come but once a month, hold two preaching services on Sunday and leave the following day not to return until the following month. In these three counties there are but two ministers who reside in the country; but 2 churches of the 83 can claim a resident pastor. One of these is a superannuated preacher who is almost illiterate. His church (he is on quarter time and preaches but once a month at the church, besides which he resides on his two-acre patch of ground), pays him from \$1.50 to \$5 a month; once they gave him \$7. The average minister to a country church lives in some town and has four country charges, one of which he visits each Sunday. Very few of these ministers have horses and buggies, as their charges are so far apart this means of conveyance would be useless.

HOW ONE DOLLAR OF THE CHURCH'S MONEY IS SPENT

Based upon the reports of 43 Methodist and 17 South Methodist Churches in Knox Adair and Sullivan Counties Mo

Local Benevolences 1 cent
Missions and Church Bords 7 cents
Sunday School 6 cents
Care of buildings 10 cents
Buildings and Repairs 25 cents
Supervision 7 cents
Preacher's Salary 44 cents

FIG. X

Their libraries range from 10 to 1,000 volumes, averaging about 200, although the bulk of them will not exceed 130 volumes, 75 per cent. of which are on theology of an ancient cast. Less than a dozen ministers have any works on agriculture and as a rule the only works on social and economic questions are the text books of school days. The current literature that the country ministers of this territory are reading seems to consist largely in periodicals of their respective denominations. The following sentence at the bottom of a church blank that had been sent to an average country minister to fill out is eloquently descriptive of his education, his consecration and his limitations: "I have did the best I could." Given his education, his salary, the church's exclusive emphasis on individual salvation and the overcrowding of churches in this territory, the country minister has done the best he could.

Abandoned Churches—There are 7 abandoned churches in Adair County, 6 in Knox County and 8 in Sullivan County, making a total of 21; 19 of these are in the country, 2 are in villages. If these three counties are representative of the State of Missouri in this respect, there are about 750 abandoned churches in the State. It is to be noted further that these churches have been abandoned, not because their organizations have been federated with other organizations (with two exceptions), or have moved into other buildings, but simply because they have died out. The appearance of an abandoned church is usually that of the abomination of desolation—windows broken, organ broken, pulpit broken, seats in confusion, a bird nest or two up near the roof, and in some corner a tramp's bed made out of the folded carpet. It is safe to say that many other churches are on the road to abandonment, for less than half of the country churches of these three counties are increasing in membership.

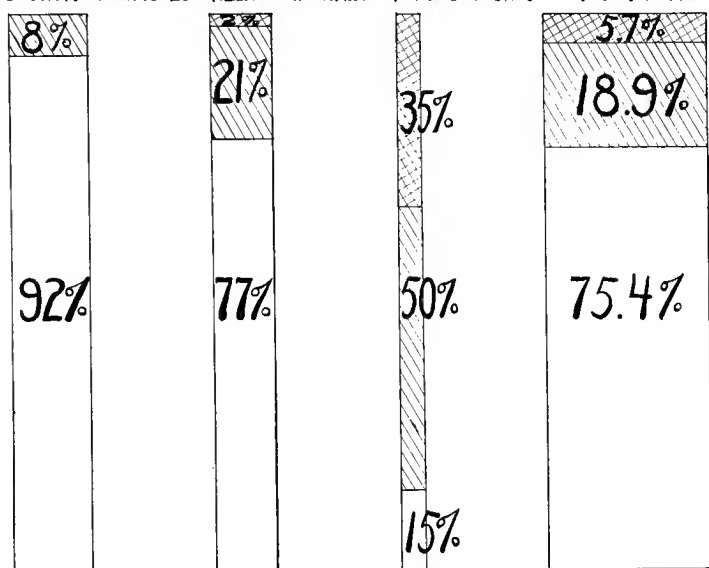
Other Facts About the Churches—It is sometimes charged that lodges interfere with church attendance, but it was found in these three counties, as shown by Fig. XIII, that lodge attendance and church attendance seem to go hand in hand and both draw from the same classes of people. It cannot be said that any organization outside the churches in these three counties is meeting the religious needs of the people.

On the whole the attitude toward religion is sympathetic, lapsing among some people to indifference, but seldom becoming hostile. While there is much sectarianism there is little denominational strife. One of the things that impressed the survey men when they first arrived on the field was the freedom and naturalness with which people, men as well as women, spoke on religious themes.

If the churches were equally distributed there would be one Protestant church for every 10.8 square miles, but they are very unequally distributed. The 23 villages, averaging 241 persons to a village, have 56 churches.

WHAT IS LEFT OF THE CIRCUIT RIDER SYSTEM

COUNTRY CHURCHES - VILLAGE CHURCHES - TOWN CHURCHES - TOTAL



 CHURCHES WITH PREACHING HALF THE TIME.
 CHURCHES WITH PREACHING ONE FOURTH THE TIME.
 CHURCHES WITH PREACHING FULL TIME
 BASIS - 159 CHURCHES IN
 KNOX ADAIR ~~AND~~ SULLIVAN COUNTIES MO.

FIG. XII

Four villages—Novelty, Newark, in Knox County, and Gibbs and Brashear, in Adair County, have 4 churches each. [Two of these villages have less than 225 inhabitants. The natural result of this overcrowding is to weaken all the churches and to produce an inversion of the church's purpose, so that their main effort is to keep up their own organizations instead of serving the community in which they are located. There is no church federation or pastors' union, except in Kirksville, the county seat of Adair County. Union meetings are seldom held, except on Thanksgiving, and on occasions of temperance rallies. There is absolutely no territory here that would justify the planting of a new church, for no spot can be found where within a radius of 5 miles from one to ten churches cannot be reached. What is needed is a more intensive cultivation of the field.

8. Social Welfare—The vitality of this section is high—"distressingly high," as one M.D. said. The average township has possibly two persons over eighty years of age, no insane, one blind, one deaf and dumb and two or three neurotics.

The industrial types are not equally distributed, but the average per township is probably one M.D., two tradesmen and four or five mechanics. The rest are farmers. Wealth is increasing generally through the increased value of land.

A CALL TO THE COUNTRY CHURCH

If, from the foregoing summary of the findings of the survey of these three counties, lists of the virtues and the sins of these counties were taken they would read something like this:

Virtues—(a) Economic. The raising of good live stock; good farm buildings on the farms in the level country; a single economic standard and a prevailing spirit of democracy. (b) Social. Good morals, temperance, industry and hospitality, universality of work, large percentage of land owners and great abundance of typical American homes. (c) School. Tendency toward model rural school buildings and in general a gradual increasing of teachers' salaries. (d) Churches are practically without encumbrance. The attitude toward religion is sympathetic and there is a good interdenominational attendance.

Sins—(a) Economic. Bad roads, dangerous culverts, unscientific methods of farming, poor care of farm machinery, lack of cooperation among farmers, weak agricultural organization and failing to hold the boys on the farm. (b) Social. No grange. No clubs, literary, sewing or social, for farmers' wives, sons or daughters, and insufficient recreation facilities. (c) School. Not one consolidated school; one-room, cross-lighted, unventilated buildings; no industrial training; divided school

RECORD of CHURCHES

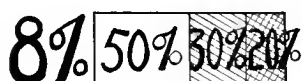
FOR THE LAST TEN YEARS.

Knox, Adair, and Sullivan Co's, Mo.

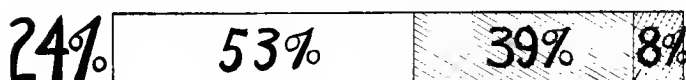
GROWING



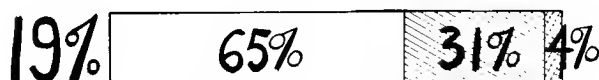
STATIONARY



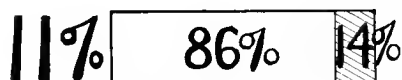
LOSING



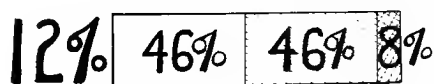
DYING



DEAD



ORGANIZED WITHIN 10 YEARS

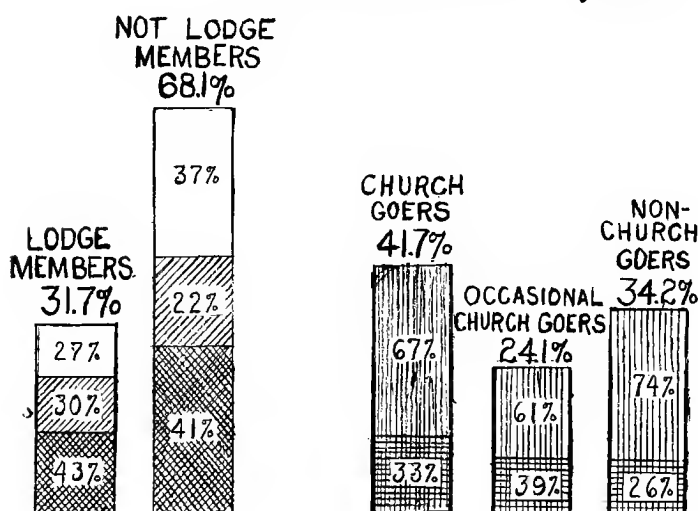


COUNTRY CHURCHES
 VILLAGE CHURCHES
 TOWN CHURCHES

FIG. XI

DO THE CHURCH and THE LODGE INTERFERE?

*Basis—451 families in
Sullivan Co., Mo.*



Non-Church Goers.
 Not Lodge Members
 Occasional Church Goers.
 Lodge Members
 Church Goers

FIG. XIII

term; poorly paid teachers; poor and uncared for playgrounds; they prepare for town life rather than for farm life. (d) Church. Per capita expenditure for church purposes, \$1.11; denominationalism; overcrowding; non-resident ministers; 92 per cent. of the country ministers and 77 per cent. of the village ministers on quarter time or less; doing nothing but holding meetings and taking collections.

RECOMMENDATIONS

The Country Pastor.

This survey of conditions shows that in these three counties the first great need is pastors living in the country. The ministers live where they do not preach and they preach where they do not live. The charts, "What Is Left of Circuit-Rider System" and "A Three-Hour a Month Minister," show this need in a graphic way. In one whole county there is not a resident minister of any denomination in the country. Even in the villages few preachers reside. The proportion in the towns is much greater, and the bigger the town the more ministers live there.

Matching this condition of neglect of the country churches is the exhibit of decadence, which is much greater among country churches, as is shown in the chart, "Record of Churches." The greatest number of churches in decay and the majority of those that have died are country churches. The success of the church and its continuance are dependent upon the residence of the minister in the parish. The difficulties of the church and the danger of its extinction are greatly increased by a non-resident ministry.

This condition has become ingrained into the religious habits of country people in northern Missouri and the surrounding sections of Iowa, Kansas and Nebraska. The people in these sections do not want a resident ministry. Church members and even church officers prefer on three Sundays a month to "visit around." It is cheaper and the responsibilities are lighter. When a prominent Presbyterian attends public worship in a Baptist church, the Baptists are glad to see him. His presence increases their audience. His responsibilities are at the lowest point and his welcome is the highest, so that of course he favors the system which gives him an opportunity to visit on three Sundays of the month and be responsible for only one service in his own church. The same condition doubtless exists in all the Protestant denominations. It is a token of weak churches and it is obvious that many of these churches are ready to perish.

This condition would not be so significant if it were nor universal. The prevailing custom of the preachers is to live in the towns at ease, where their own advantages are the greatest, and to expect country

THE THREE-HOUR-A-MONTH-MINISTER.

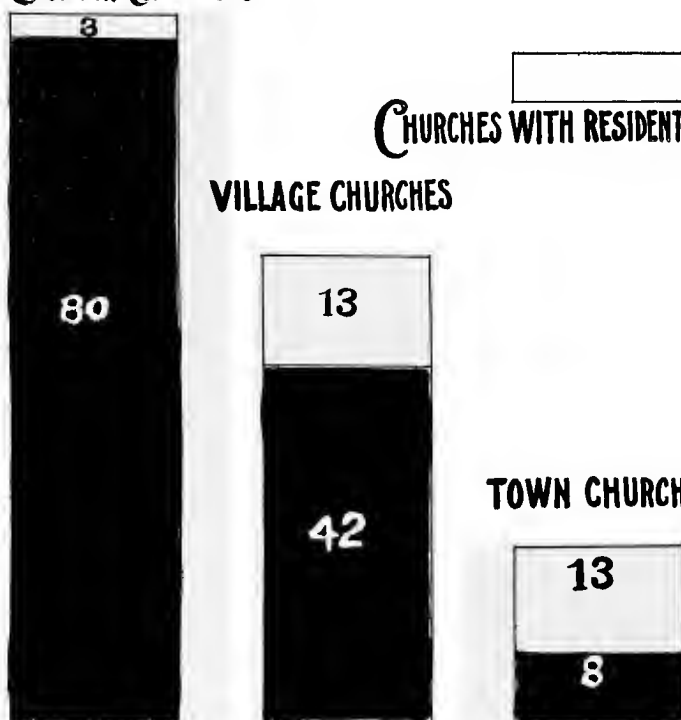
COUNTRY CHURCHES

CHURCHES WITHOUT RESIDENT PASTORS

CHURCHES WITH RESIDENT PASTORS

VILLAGE CHURCHES

TOWN CHURCHES



BASIS 159 CHURCHES IN KNOX ADAIR AND SULLIVAN COUNTIES Mo.

FIG. IX

churches to support them. Their only service is an infrequent sermon, a wedding ceremony once in a man's life, and a funeral sermon at the end of his days. Few of the preachers call upon their people in the country. This condition has succeeded to the "circuit rider system" of the old days, but the "circuit rider" lived in the country; the modern preacher lives in the town. The town is a very different mode of life from the country and the farmer knows it. The preacher in the town is associated with merchants, middlemen and agents, bankers and landlords, and the farmer thinks of these people as different from himself. Indeed, the preacher has very often a farm of his own and is an absentee landlord, or he speculates in land or follows some other commercial occupation, which does not commend him to the farmer as a spiritual leader.

The successful country ministers throughout the United States live with their people. The work of a pastor is far more effective in the saving of souls and the building of churches than the work of a preacher. The minister's wife does as much good, especially in the country, as the minister himself. The household of the preacher and his little children exert an uplifting influence on the countryside. Under the present stress and strain the leadership of the pastor is sorely needed in the country community, where none, as a rule, reside who do not have to work twelve hours a day.

This situation lays a duty upon the preachers of Missouri and surrounding States. It exhibits the great weakness of the country churches. This weakness can be healed by the consecration of the ministers and their families to the country people. There is no devotion to the country church which does not state itself in terms of country residence. The preacher and his family must make their sacrifice as definitely as if they went to China or to Africa to preach the Gospel.

And the country churches must meet the preacher half way. The members of country churches are confronted with the alternative of supporting a preacher in the country or of losing the churches in which they have confessed their faith in Christ. The liberties and the ease of the "part time preaching" system must be sacrificed and the burdens of continuous service and attendance upon one's own church must be undertaken. The financial burden, also, of providing manses for pastors to live in and of increasing the support of the country church must be undertaken by country churches, just as fast as the people in these churches are prospered. That the churches of this part of Missouri are able financially to bear this burden is exhibited in the chart, "Can They Afford It?" Country people are contributing at the present time, instead of one-tenth of their income to the church in the country, only $\frac{1}{2}$ of 1 per cent. of their income. This cheap and inexpensive church

system gives a correspondingly thin and poor return. There is need of personal consecration of the ministers and financial consecration of the people to build the strong country church.

Provision of Social Life.

The casual meetings of this population should interest the churches. These casual meetings exhibit the character of the people more than do the appointed meetings. Each resident pastor on whom the improvement of religious conditions now depends should cultivate the life of the people in their relations with one another. He should provide places of frequent assembly. These meetings should occur often enough to satisfy the social inclinations of the people. It is to be presumed that they will be held in private houses, but the church is none too good for this use. It belongs to the people of the community, who built it with the Lord's money. They should use it freely in the interest of the Kingdom. Nothing is more near to the heart of the Lord than the growth of social and neighborly feeling among the people.

These meetings, however, should be carefully organized. The pastor who loves his people will study their needs. He will find the purposes to be served by such assemblies, and will use these agencies to satisfy popular needs. One of the greatest needs among these people is an opportunity to study "better farming." In some States there are "Sixteen Clubs," the membership of which is made up of sixteen farmers and their wives. These clubs meet once a month at a farmhouse. They inspect the farm, the barns and arrangements of the whole place, and, after dining together, they hold a meeting for the criticism of the farming methods of their host. When the club makes its second visit to a farmhouse the minutes of the previous meeting held in that house are read. The description of conditions as they were at that time is read for comparison. These clubs have had a great value in improving the farming methods of their members. They have also had a secondary influence upon the whole community, for everybody learns to imitate these sixteen farmers. The method is capable of indefinite extension, though it is somewhat aristocratic in character. It is mentioned here as an illustration of a shrewd device for accomplishing certain ends in the country and at the same time giving incidental social culture to the people.

There is great need of social organization of all country people. The farmer is undergoing rapid organization at the present time, and it is important that the church, which is the only free institution existing generally throughout the country, should have a leading part in this organization of country people. It will be most unfortunate if the farmers' organizations are perfected without the influence of the church.



PROSPERITY

The Service of the Church to the Poor.

In this territory the farmer with 20 or 40 acres must work for his neighbor. The methods of cultivating the land do not provide a living on so small an acreage. The chart, "How the Poor Man Fares," shows that through this section the families of working people are neglected by the churches. They are represented in the membership all too little. To extend the membership of the church among these small holders of land and among the hired hands and among the tenant farmers who constitute 15 per cent. of the country population is the great task of the church. This task cannot be performed by non-resident ministers. Only the pastor can give the patient and persistent attention to the needs of the poorer members of the community. His diligent and watchful care is necessary to tide them over the exigencies of life, and, above all, to provide them with a social friendliness and to knit them into the texture of the community. The hope of the church is with the poor man. He has the experience which begets religion. His life is made up of the simple elements which enter into all human experience, and he has no other disturbing factor. The larger land holders and the wealthy members of the community can make contributions to the church which the workingman cannot make, but he provides the warmth and the passion of religious feeling. The future of the church as a religious institution is bound up in her relation to the men who work the land. If the church cannot win them in a greater degree than at present, the churches will either die or become unreligious social clubs. This is the great task of the ministers and church officers in northern Missouri.

Good Roads Movement Needed.

It is true that in a time of bad roads people can be religious, and it is also true that when better roads come church attendance for the time being suffers. It requires a good church to survive and be strong in a time of good roads and good schools. Nevertheless, the welfare of these three counties is dependent on better roads. A higher character is needed, dependent for its development upon more intense social life, more frequent meetings and closer cooperation. The use of good roads is essential to this better agricultural character. The churches, therefore, which are the watch towers of the moral and spiritual life, should be interested in good roads. The time has come for a nobler development of the people of this country, and the churches must lead in that development.

The Improvement of Schools.

This survey was made possible by the cooperation of the Presbyterian Department of Church and Country Life with President Kirk and Professor Foght and their associates, of Kirksville Normal School. The Department expresses its deep appreciation of the Christian spirit and courtesy of the Kirksville Normal leaders. We commend their proposals for the improvement of schools in this whole region and desire to remind the ministers and church officers that the church and school go hand in hand in the country. It will be impossible to provide better churches unless throughout this whole section the schools be improved. This improvement will come along the lines urged with such devotion and intelligence by President Kirk, Professor Foght, Mrs. Harvey and their associates. The increase in the number of model rural schools is a sign of good things in this section. It promises that the day for better churches is at hand. When to these model one-room schools are added a number of consolidated and centralized schools, ministering in the open country to a region whose radius is a team haul, then the whole standard of rural education will be lifted and with it the intelligence and progressiveness of country people will be improved.

Church Clubs and Societies.

Is it not strange that in this territory, in which lodges are increasing, the Christian churches have made no use of the craving for organization which prevails among country people? One sometimes finds a minister joining a lodge, with divided mind, hoping in a furtive way to "influence somebody for good." Why does he not organize clubs and societies for men and boys in his own church? The Catholic churches, which are wise in their generation, do so generally, as this survey shows. They are the stronger for this added bond. The Protestant churches give to their

members very little opportunity for Christian and social meeting. Prayer meetings in the country are seldom held and the farmer has surrendered to the dreary round of uninterrupted labor, with no promise of refreshing meetings among his neighbors. Religion is warmed up for him with no kindly social intercourse. This is a great need throughout northern Missouri. It is again a need that can only be satisfied through the service of resident ministers. In every Protestant church the resident pastor should have a brotherhood for men, a society for women and a club or guild for boys, to which he should give his most earnest and cordial service. For here he will reap the results of his preaching and of the personal devotion to his people.

The last recommendation is that throughout this whole territory the churches must train their people in giving. In recent years the farmer in northern Missouri has prospered. He is receiving better prices and a fairer proportion of the profit from his labor. Of this he should give systematically and regularly to the Lord. This prosperity has come as a free gift of God. It was not procured by the farmer, and he should give in grateful recognition of the blessings that have come to him in increased wealth abundantly to the Lord's house.

The first great use of this new benevolence should be in increasing salaries of the ministers. The work needed in the country church is going to leave the minister no time to earn his living. The farmer now supports a farm agent and a half-dozen other special representatives of concerns which he patronizes. These persons do not farm the land. They live by serving the farmer. If the minister will live in the country he should have enough to live on; and for the future of these churches the minister's salary, considering the high price of commodities and the fact that he will have to pay cash for nearly all he uses, will probably be about \$1,000. In addition the churches in the country which face the future with courage and consecration will build manses for their ministers. When this is done it will be possible to retain in the country serviceable and useful men. We do not think for a moment that religion is dependent only on ministers. It will often be true under any system that the leaders of the church will be the people and not the ministers, and the greater devotion will be in the farmer or in his wife, but the present weakness of country churches in Missouri is evidence of the weakness of that sort of leadership. The minister is an agent of the efficient church and without his devoted leadership the strong and active country church cannot be maintained.

Ministers of a new type are coming forth now from the universities, seminaries and even from the agricultural colleges. In the next ten years many such devoted men will desire to live in the country. These men are the key to the problem. The people now living in these counties in

northern Missouri are religious people. In heart and in piety they are not excelled throughout the whole country, but their churches are weak. It is by the church that piety and devotion are transmitted from man to man, from the farmer to his neighbor, and from one generation to another. We plead, therefore, for the strong and active country church. Without a resident minister this active and efficient country church cannot be maintained. But the time has come when such ministers can be secured, if the devotion and piety of country people will meet them half way with the necessary supply of consecrated wealth. This is the most needed of all reforms in the territory surrounding Knox, Adair and Sullivan counties, Mo.

Is there power enough in the country church to take upon itself the task of delivering these counties from their sins? Can it take up the task of securing better roads—take as its slogan: We believe in better roads and we propose to have them—and stick to it till it has won out? Who then could say that the churches are doing nothing but holding meetings and taking collections? Can the church take up the task of furnishing or encouraging agricultural organizations among farmers—organizations that will work for the bettering of farm conditions, for more scientific methods of farming, for cooperation among farmers and for more reasonable financial returns to the workers of the soil? Can it



AN ABANDONED CHURCH



THE RENTER AT HOME

introduce into these communities the Grange as one of God's twentieth-century angels to the farmer? Can it offer to the farmers' wives and sons and daughters opportunities for getting together and broadening their minds and enriching their lives in literary and social clubs? Can it furnish recreation facilities, clean and wholesome, for young and old? It has preached long against Sunday baseball; can it begin now the practice of overcoming evil with good by furnishing enough baseball through the week that boys will not care for it on Sunday? Can it take its place in the battle line beside those who are fighting for better schools, better buildings, better courses of instruction and better playgrounds? Can it extend a helping hand to the country schoolteacher in an effort to secure for her a more reasonable salary? Can it champion the cause of the young men who have been leaving the farms in alarming numbers? They have been leaving because farm life has been less attractive than town life, because their schools have prepared them for town life rather than for farm life, because of the drudgery of farm life, because they have little opportunity of getting together with other young people, and because they have no opportunity to get land of their own; and they will continue to leave the farm as long as these conditions prevail. Can the church champion their cause; can it throw open its doors to them, not

three hours a month but three hours a day? Can it offer them a chance to play, to mingle with each other and to broaden their lives in literary, athletic and social activities? Can it take upon itself the task of saving the young men not only for Paradise, but for America and American farms?

To do this may demand tremendous sacrifice. It may even mean that some churches will have to die, but long ago the church's Master died that others might live. Is the church afraid to follow His example? Will some churches be willing to die for the salvation of their community? It may mean that some ministers must give up their homes in the towns to take up a two-acre patch of ground beside a country church to live and work and die there among people who do not appreciate or understand. But the Kingdom of God will come nearer. Is that worth while?

